DOCUMENT RESUME

ED 376 101 SO 024 474

AUTHOR Woodard, Jo Ann A.
TITLE Medieval Universities: A Unit of Study for Grades 9-12.
INSTITUTION National Center for History in the Schools, Los Angeles, CA.
SPONS AGENCY National Endowment for the Humanities (NFAH), Washington, D.C.
PUB DATE 92
NOTE 66p.
AVAILABLE FROM National Center for History in the Schools, 10880 Wilshire Blvd., Suite 761, Los Angeles, CA 90024-4108.
PUB TYPE Guides - Classroom Use - Teaching Guides (For Teacher) (052)

EDRS PRICE MF01/PC03 Plus Postage.
DESCRIPTORS *Curriculum Development; Educational History; Grade 9; Grade 10; Grade 11; Grade 12; *Higher Education; High Schools; *History Instruction; *Medieval History; Primary Sources; Problem Solving; *Universities

ABSTRACT

This unit is one of a series that represents specific moments in history from which students focus on the meanings of landmark events. The purpose of this unit is to study the development and significance of the universities of the Middle Ages and their ties to the university system of the 20th century. The university structure of higher education originated in the late 12th and early 13th centuries and was a characteristic development of this age of cultural growth and expansion, as seen in such areas as increased population, growth of cities and trade, as well as monarchies and new religious orders, and finally of a deepening contact with other cultures. Universities were thus a spontaneous outgrowth of these trends and served the society's expanding needs as centers of specialized training for the learned professions. Graduates of the universities staffed both civil and ecclesiastical administrations, taught at schools, and practiced the professions of theology, law, and medicine. So the 20th century society, which also relies on the university for trained professionals in many disciplines, is reflected in the university with its organization, curriculum, teaching methods, and training goals. The documents selected for this unit depict life within the medieval university. The unit was designed with four objectives: (1) to formulate reasons for curriculum advancement and development during the Middle Ages; (2) to examine the make up of the medieval university; (3) to assess the need for university training in the medieval world; and (4) to evaluate the problem solving methods of the medieval world and its impact on the modern thinking. Contains 14 references. (Author/DK)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED 376 101

MEDIEVAL UNIVERSITIES

A UNIT OF STUDY FOR GRADES 9-12

By Jo Ann A. Woodard
Teacher Associate, NCHS

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

☒ This document has been reproduced as received from the person or organization originating it.

☐ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY
LINDA SYMCOX
TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

NATIONAL CENTER FOR HISTORY IN THE SCHOOLS
A Cooperative Research Program of the
University of California, Los Angeles,
and the National Endowment for the Humanities

Linda Symcox, Project Developer & Series Editor
Joseph P. Huffman, Unit Editor
Scott Waugh, Institute Director
Charlotte Crabtree, Director

BEST COPY AVAILABLE

SO 024 454

On the cover: An advertisement for elementary education. A late-medieval scene in which a woman personifying the alphabet leads a willing boy into a palace of learning wherein the stories ascend from grammar through logic and rhetoric to the heights of theology. Western Civilizations: Their History and Their Cultures, *by Burns et al., vol. 1, 10th ed. W. W. Norton & Co., 1984.*

© 1992, The Regents, University of California

Permission is hereby granted to reproduce and distribute this publication for educational and research purposes, except for the limitations set forth in the paragraphs below.

This publication also contains certain materials separately copyrighted by others. All rights in those materials are reserved by those copyright co-owners, and any reproduction of their materials is governed by the Copyright Act of 1976.

Any reproduction of this publication for commercial use is prohibited.

ACKNOWLEDGMENTS

In addition to the contributions of author Jo Ann A. Woodard, Institute Director Scott Waugh, Unit Editor Joseph P. Huffman and Project Director Linda Symcox, the Center also acknowledges the important contributions of the following to this teaching unit: contributions of Margaret McMillen for copy-editing; Leticia Zermeno for copyright-research activities; Alexey Root for proofreading; and Pamela Hamilton for assistance in inputting and desktop publishing. Special appreciation is due to Brenda Thomas who created the desktop layouts and unit designs, and brought the publication to final completion.

We gratefully recognize Rosary High School and the Diocese of Orange for supporting Teacher Associate Jo Ann A. Woodard's participation in the Center's 1989 World History Institute in which this unit was developed. Recognition is also given to all the Teacher Associates of this Institute who reviewed, offered professional guidance, and assisted in field testing of the unit.

Finally, we acknowledge the continuing contributions of the National Endowment for the Humanities which established the National Center for History in the Schools in March 1988 and has generously supported this activity.

For information on additional teaching units and other resources from the Center, please write:

National Center for History in the Schools
University of California, Los Angeles
Moore Hall 231, 405 Hilgard Avenue
Los Angeles, CA 90024-1521

APPROACH AND RATIONALE

By Linda Symcox

The National Center for History in the Schools has developed the following collection of lessons for teaching **Medieval Universities**. Our units are the fruit of a year-long collaboration between history professors and experienced teachers of both United States and World History. They represent specific "**dramatic moments**" in history from which you and your students can pause to delve into the deeper meanings of selected landmark events and explore their wider context in the great historical narrative.

In our approach, the continuing narrative provides the context in which the dramatic moment is situated. By studying a crucial turning-point in history, the student becomes aware that choices had to be made by real human beings, that those decisions were the result of specific factors, and that they set in motion a series of historical consequences. We have selected dramatic moments that best bring alive that decision-making process. We hope that through this approach, your students will realize that history is an ongoing, open-ended process, and that the decisions they make today create the conditions of tomorrow's history.

Our dramatic moments are based on **primary sources**, taken from documents, artifacts, journals, diaries, newspapers and literature from the period under study. As you know, a primary source is a **first-hand** account of any event in history. For example, the telecast or the script of a speech would be a primary source. A secondary source is a **second-hand** account of an event. This would be, for example, the newspaper account of the speech the next day or a newscaster's report about the speech. All historical accounts, such as textbooks, are by their very

nature secondary sources. What we hope to achieve using primary source documents in these lessons is to remove the distance that students feel from historical events and to connect them more intimately with the past. In this way we hope to re-create for your students a sense of "being there," a sense of seeing history through the eyes of the very people who were making decisions. This will help your students develop historical empathy, to realize that history is not an impersonal process divorced from real people like themselves. At the same time, by analyzing primary sources, students will actually practice the historian's craft, discovering for themselves how to analyze evidence, establish a valid interpretation and construct a coherent narrative in which all the relevant factors play a part.

CONTENT AND ORGANIZATION

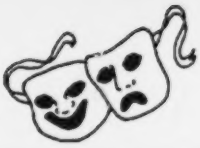
Within this unit, you will find: 1) **Teacher Background Materials** and 2) **Lesson Plans** with **Student Resources**. This unit, as we have said above, focuses on certain key moments in time and should be used as a supplement to your customary course materials. We have chosen to pitch the various lessons on different grade levels and they can usually be adapted to a slightly higher or lower level.

The **Teacher Background** section should provide you with a good overview of the entire unit and with the historical information and context necessary to link the specific **Dramatic Moment** to the larger historical narrative. You may consult it for your own use, and you may choose to share it with students if they are of a sufficient grade level to understand the materials.

The **Lesson Plans** include a variety of ideas and approaches for the teacher which can be elaborated upon or

cut as you see the need. These lesson plans contain student resources which accompany each lesson. These resources consist of primary source documents, any handouts or student background materials, and in many cases, a bibliography for the unit.

In our series of teaching units, each collection can be taught in several ways. You can teach all of the lessons offered on any given topic, or you can select and adapt the ones that best support your particular course needs. We have not attempted to be comprehensive or prescriptive in our offerings, but rather to give you an array of enticing possibilities for in-depth study, at varying grade levels. We hope that you will find the lesson plans exciting and stimulating for your classes. We also hope that your students will never again see history as a boring sweep of inevitable facts and meaningless dates but rather as an endless treasure of real life stories, and an exercise in analysis and reconstruction, rather than rote memorization.



THIRTEENTH CENTURY UNIVERSITY STUDENTS
(Primary Source)

Almost all the students at Paris, foreigners and natives, did absolutely nothing except learn or hear something new. Some studied merely to acquire knowledge, which is curiosity; others to acquire fame, which is vanity; others still for the sake of gain, which is cupidity and the vice of simony. Very few studied for their own edification, or that of others. They wrangled and disputed not merely about the various sects or about some discussions; but the differences between the countries also caused disensions, hatreds and virulent animosities among them, and they impudently uttered all kinds of affronts and insults against one another.

They affirmed that the English were drunkards and had tails; the sons of France proud, effeminate and carefully adorned like women. They said that the Germans were furious and obscene at their feasts; the Normans, vain and boastful; the Poitevins, traitors and always adventurers. The Burgundians they considered vulgar and stupid. The Bretons were reputed to be fickle and changeable, and were often reproached for the death of Arthur. The Lombards were called avaricious, vicious and cowardly; the Romans, seditious, turbulent and slanderous; the Sicilians, tyrannical and cruel; the inhabitants of Brabant, men of blood, incendiaries, brigands and ravishers; the Flemish, fickle, prodigal, gluttonous, yielding as butter, and slothful. After such insults from words they often came to blows.

Translations and Reprints from the Original Sources of European History, The Medieval Student. Vol. II, No. 3. 1897.

I. UNIT OVERVIEW AND RATIONALE

The purpose of this unit is to study the development and significance of the universities of the Middle Ages and their ties to the university system of our century. The university structure of higher education originated in the late twelfth and early thirteenth centuries and was a characteristic development of this age of cultural growth and expansion, as seen in such areas as increased population, growth of cities and trade, as well as monarchies and new religious orders, and finally of a deepening contact with other cultures. Universities were thus a spontaneous outgrowth of these trends and served the society's expanding needs as centers of specialized training for the learned professions. Graduates of the universities staffed both civil and ecclesiastical administrations, taught at schools, and practiced the professions of theology, law and medicine. So today our society, which also relies on the university for trained professionals in many disciplines, is reflected in the university—with its organization, curriculum, teaching methods, and training goals. The documents selected for this unit depict life within the medieval university.

II. UNIT CONTEXT

These lessons should be taught as part of the unit on the Middle Ages during the 12th and 13th centuries. A good time to introduce the lessons on the development of the universities is after covering the following: agricultural improvements, growth of cities, revival of trade, emergence of national monarchies, papal monarchy, and the crusades. Having studied the above topics the students will be able to identify the influence each exerted on the universities. Modern universities like those of the Middle Ages continue to be subject to outside social, economic, and political pressures. By drawing these parallels it is

hoped that the students will better understand the relationship of the past to the present and will be able to speculate on the future.

III. UNIT OBJECTIVES

1. To formulate reasons for curriculum advancement and development during the Middle Ages.

2. To examine the make up of the medieval university.

3. To assess the need for university training in the medieval world.

4. To evaluate the problem-solving methods of the medieval world and its impact on modern thinking.

IV. INTRODUCTION TO MEDIEVAL UNIVERSITIES

By Joseph P. Huffman

Education did not cease to exist after the decline of the ancient Roman Empire in the West. Indeed, for centuries thereafter, centers of study based on the classical model of training in rhetoric continued in Italy, especially in such cities as Bologna. However, the main responsibility for keeping the light of learning alive throughout Western Europe fell by default to the Church, which was the only surviving institution with the necessary knowledge and organization to continue this endeavor during the dislocated and often turbulent times of the Early Middle Ages (ca. 5th-10th centuries). The new centers of learning were the monasteries, which emphasized Latin grammar (this necessarily included study of literary texts) and kept to the traditional study of the Bible and the writings of the church fathers such as Augustine and Gregory the Great, although a continuing interest in classical literature was also cultivated. Indeed it is to this educational system, which experienced its zenith during the era roughly surrounding the reign of Charlemagne and his successors, that we owe the preservation of classical Latin texts. Such education was important in the new Germanic kingdoms, since Christian knowledge as well as classical models for civil administration came via a Latin culture, hence the learning and preservation of Latin and its texts was the central preoccupation of this period.

A great blow to the monasteries, as well as to the rest of this fledgling culture in Europe, was dealt by the era of the Viking invasions of the late 9th and 10th centuries—the only era to which the term "Dark Ages" is appropriate, not based on a moral judgment, but rather because relatively little documentary evidence survives from this chaotic period. And when Europe had recovered from

this time of confusion and dislocation, a new institution arose which gradually replaced the monasteries as centers of learning. These were the precursors of the universities—namely the cathedral schools.

Although cathedral schools had been operating throughout the entire Middle Ages and had experienced a particularly strong period of growth during the reign of Charlemagne, it was during the eleventh and twelfth centuries that many of the cathedral cities (centers of episcopal or archiepiscopal adminstration), particularly in northern France, became well-known educational centers. The curriculum of these schools was once again based on a classical model, only broader in its application than the monastic schools had been: this included study in what had become known as the seven "liberal arts." These were divided into two sub-groups: the ***Trivium***, which included grammar, rhetoric and dialectic (or logic), and the ***Quadrivium***, which included arithmetic, music, geometry, and astronomy. However, most of the emphasis fell on the literary and philosophical subjects of the ***Trivium***.

It was in this setting that such influential teachers as Peter Abelard, who gave great impetus to the emerging style of learning appear. Through his method of rational inquiry and questioning of authoritative texts which had hitherto been relied on for learning, Abelard was the precursor of the Scholastic method that would later dominate the universities. In addition, his charismatic yet arrogant personality and confrontational style, which often resulted in great personal suffering, also engendered a large following of loyal students. His personality as well as his intellectual methodology combined to create a high profile for teachers participating in this emerging educational system. This contributed immensely to the interest in and subsequent growth of these schools, out of

which the universities would soon form.

It was from such cathedral schools that the universities then emerged—for example the University of Paris, the most significant of this period, grew directly from the cathedral school of Notre Dame. The universities themselves specialized in different curricula: a renewed interest in Roman law beginning in the eleventh century resulted in the schools of civil and canon law at Bologna, medical studies were pursued at the famous university of Salerno, and Paris was the center for the study of theology.

These emerging institutions of higher learning were managed like craft guilds which granted degrees. In order to be admitted to a university a student was expected to prove his ability to read and write Latin, however these exams were quite casual and many students were poorly prepared. Once admitted, a student would begin work on the curriculum of the ***Trivium***. The master (his teacher) would read aloud the text of a well-known work on either grammar, logic, or rhetoric with comments made by prior masters on the work, to which he was expected to add his own. After "hearing" a certain number of books, as this process was called (at Paris one had to hear two books on grammar and five on logic for example), the student became a bachelor of arts. He was then an apprentice teacher and could instruct others who were studying for the bachelor's degree.

After five or six years of such work, in addition to "hearing" and reading more books, the medieval student received a master of arts degree. With this degree he could either leave the university and take a position in civil or ecclesiastical administration, begin to teach the liberal arts, or begin a lengthy period of additional study leading to a degree in the higher disciplines of theology, law, or medicine. Throughout such training students had

periodically to participate in public debates, called a *disputatio*, in which they were expected to attack or defend certain positions on topics within their disciplines. One can clearly see the traditional guild system at work in the granting of degrees (in fact faculty and students were organized into guilds). A student was an apprentice until producing a work suited to a master—a "masterpiece." One can also see this continued pattern at modern universities in awarding B.A., M.A. and Ph.D. degrees, the latter two requiring a thesis or dissertation as evidence of one's mastering of a subject.

Originally the "university" had no classrooms or campus, but rather the masters would independently rent rooms and collect fees from students wishing to take their courses. A university administration gradually developed, which fought long and hard, and eventually successfully, to obtain independence from civil and ecclesiastical control, as well as to protect both the institution's and the students' interests. The life of a university student in the Middle Ages was in many ways like that of the contemporary university student. Students were away from home, living in rented rooms, subjected to inflated living costs and always in need of money. They also enjoyed a beer or some wine now and then, and were sometimes involved in conflicts with the authorities. The frustrations which developed between the students and a city's inhabitants were sometimes vented by "Town and Gown" riots or by the movement of students and faculty to another city, thereby causing economic dislocation in the abandoned town. It should be clear that during the Middle Ages students as a whole had considerable power (indeed in Bologna the student guilds held supreme authority in all questions except the requirements for degrees, with, for example, professors being fined for being late or lecturing too long) and were more closely allied with the interests of the faculty and ad-

ministration than today.

The emergence of the universities in the late twelfth and early thirteenth centuries caused several significant changes in medieval culture. They obviously increased the number of educated people considerably. They also institutionalized learning and provided a supply of trained and humanized minds to staff the chanceries of secular rulers and the bureaucracies of the towns, as well as the church hierarchy, and they initiated the professional arts of law, medicine and teaching as we have come to know them today.

The greatest academic achievement of the university scholars during the thirteenth century was a method of logical thinking known as Scholasticism. This made possible a detailed analysis of the large body of recently acquired learning as a result of contact with other cultures (namely the full works of Aristotle, especially his logical treatises, and numerous other materials from the Arab and Greek world) and the systematic investigation of specialized topics. Scholasticism resulted in the great synthesizing works known as a ***Summa*** by the likes of Albertus Magnus and Thomas Aquinas. This method however had limits, in that it shifted learning and inquiry from the broader humanistic and literary basis of the ***Trivium*** (grammar, rhetoric and logic) to a purely logical analysis. Indeed the university scholastics were reproached as "logic-choppers" and seen as intellectually narrow-minded by the late medieval thinkers and the emerging humanistic thinkers of the Renaissance, who returned anew to the classical literary models. However, such an energetic effort at synthesizing the entirety of human knowledge was a noble venture and an indication of the vitality and expansive spirit of this new institution which we call a university.

V. LESSON PLANS

1. Role Play: The Medieval Student

2. Earning a Degree From a Medieval University

3. Medieval Scholars: Applying Their Scholarship to Our World

ROLE PLAY: THE MEDIEVAL STUDENT

A. Objectives

1. To participate in a role play to better understand medieval student life.

2. To compare and contrast schooling of the Middle Ages with that of the present.

3. To study the map of medieval universities and answer the questions.

B. Lesson Activites (One Day)

1. Arrange the desks in rows on both sides of the room leaving a clear space in the middle. Close the drapes to allow only some light into the room.

2. Set the stage for the Lesson Activites by saying to students: *"The room looks different today but you will soon understand why. We are going to take parts in a role-play and a discussion on student life in the medieval universities. Within the universities the students tended to make friends and live with people from the same region or country from which they came, these groups were called nations. You will receive parts according to your nation. Universities have always been international institutions as reflected in the student body and faculty. I am going to read you an excerpt from "Life of the Students at Paris," by Jacobus De Vitriaco, giving you background for the role-play."*

3. (Read the following excerpt to students)

LESSON ONE: ROLE PLAY: THE MEDIEVAL STUDENT

Life of the Students at Paris
Jacobus de Vitriaco; Hist. occid. Bk. II, Ch. VII. Latin.
(Primary Source)

Almost all the students at Paris, foreigners and natives, did absolutely nothing except learn or hear something new. Some studied merely to acquire knowledge, which is curiosity; others to acquire fame, which is vanity; others still for the sake of gain, which is cupidity and the vice of simony. Very few studied for their own edification, or that of others. They wrangled and disputed not merely about the various sects or about some discussions; but the differences between the countries also caused disensions, hatreds and virulent animosities among them, and they impudently uttered all kinds of affronts and insults against one another.

They affirmed that the English were drunkards and had tails; the sons of France proud, effeminate and carefully adorned like women. They said that the Germans were furious and obscene at their feasts; the Normans, vain and boastful; the Poitevins, traitors and always adventurers. The Burgundians they considered vulgar and stupid. The Bretons were reputed to be fickle and changeable, and were often reproached for the death of Arthur. The Lombards were called avaricious, vicious and cowardly; the Romans, seditious, turbulent and slanderous; the Sicilians, tyrannical and cruel; the inhabitants of Brabant, men of blood, incendiaries, brigands and ravishers; the Flemish, fickle, prodigal, gluttonous, yielding as butter, and slothful. After such insults from words they often came to blows.

Translations and Reprints from the Original Sources of European History, The Medieval Student. Vol. II, No. 3. 1897.

4. *"Now we will plan the role-play. Each row is to become a national group Please read the information on your role-playing instructions and plan your behavior accordingly."* (Hand out role-play instructions, **DOCUMENT A**. Give each of six groups a different nationality as listed in the role-playing instructions.)

5. Circulate around the room making suggestions to each group as they plan their behavior for the role play. Make it clear to the students that they may speak out, sing or question during the course of your lecture. **However, they are responsible for knowing what you said**.

6. When students are ready to begin, have them leave all personal possessions at their desk and tell them to sit on the floor. Turn off the lights and open the door to create a small draft. If you have an academic robe you may wish to wear it.

7. Begin the role play with a mini-lecture. This should be done as a "Welcome to the University Lecture." Include the following points:

   a. Student rights as guaranteed by the state, Church, and university.

   b. Curriculum and degree requirements.

   c. Class schedule.

   d. Latin as the language of the educated man; vernacular only to the shopkeeper and people on the streets.

   e. Teacher fees and payment: Fees were paid directly to the instructor. For this money the stu-

dent could expect instruction and a classroom with straw on the floor upon which to sit (desks were not commonly used).

f. Student behavior: There must be peace between "Town and Gown." The "Town" were the people of the city with whom students would have contact i.e. landlords, tavern keepers, clothing merchants, book sellers, etc. These merchants often overcharged and treated the students unfairly. The "Gown" were the members of the university community thus called because teachers and students wore academic robes. This international group was not always subject to city law and many times took advantage of this situation. Because of tensions on both sides occasional disputes arose between "Town and Gown" as a result of these riots people were killed or injured.

The teachers and university officials also frowned on singing in the tavern for money, gambling, dueling, etc. The schools punished students who behaved in a rowdy manner.

8. End your lecture and tell the students that they will review all that they have heard.

9. Have students take notes and hold a classroom discussion.

Questions to Facilitate Discussion:

a. What did you feel about yourself as a 13th-century university student?

b. What information do you remember from the "welcome" lecture?

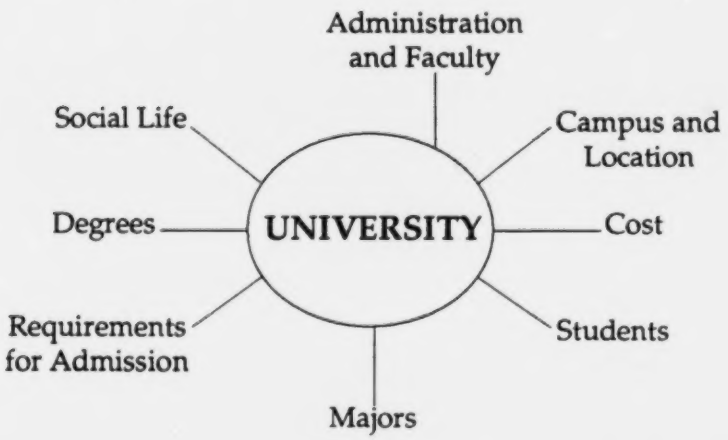
c. Why are the Church and state concerned about student rights?

d. Why was Latin the language of instruction?

e. How do the curriculum and the degree requirements compare to the present day requirements?

10. Prepare a spider diagram on a large piece of butcher paper (see diagram below). Brainstorm with students to see what they have learned about medieval universities and what they know about twentieth-century universities. Write *"university"* in the middle of the paper and ask, *"What do you know about the medieval university?"* Accept the student's answers and list them according to the major topics that the students will suggest. When the students have completed the spider diagram discuss each topic—compare and contrast the medieval period with the twentieth-century university. Talk about the campus and its location last as a way to introduce the homework. Leave the diagram hanging in the classroom for tomorrow's lesson.

Sample Spider Diagram After Brainstorming Session



11. **Homework Assignment:**

    Follow the instructions on **WORKSHEET I.**

C. Evaluating the Lesson

1. Evaluate participation in the role play and oral review.

2. Participation in the discussion comparing schooling in the Middle Ages with the present through the use of the spider.

STUDENT RESOURCE: DOCUMENT A

STUDENT DIRECTIONS FOR ROLE-PLAY
A student in the 13th century at the University of Paris

1. Students were MALES ONLY, ages 14 and older.

2. All schools were originally attached to the cathedral, but were increasingly becoming independent by this time.

3. School rooms were without chairs.

4. ONLY THE TEACHER HAD A BOOK. All work was memorized by listening in class and the end of class was a daily oral quiz. However students did take notes on wax tablets, and during the thirteenth century an intensive system of copying and selling university texts developed, known as the "peciae system." Hence many students had personal copies of university texts.

GROUPS

1. English students had the reputation of being drunkards and devils. When singing for drinks is mentioned in the lecture today, burst into song while the others laugh.

2. French students were proud, vain and boastful. When French things are referred to, express national pride to each other.

3. German students were furious and obscene. When the English students sing be sure to laugh.

4. Italian students were turbulent and slanderous. Cheer when Italian schools are mentioned.

5. Dutch students were fickle, prodigal, gluttonous and slothful. One might ask a question about the work required another might yawn.

6. Sicilian students were tyrannical and cruel. Each of you pick out a student in class to stare down or give a look.

STUDENT RESOURCE: WORKSHEET I

MAP OF MEDIEVAL UNIVERSITIES

Read the map and answer the following questions:

This map was reproduced as published in *Western Civilizations* 8th ed. by Edward McNall Burns, copyright 1973. W. W. Norton & Company, Inc. p. 320.

1. How many universities were founded in the 12th century?
2. What was the university farthest to the north?
3. What was the oldest university within the Papal States?
4. The universities in Scotland were all founded in what century?
5. What direction must a student travel when going from Nantes to Basel?
6. A student at the University of Salamanaca was attending school where?

BEST COPY AVAILABLE

STUDENT RESOURCE: WORKSHEET I

BAR GRAPH

Draw a bar graph which shows the number of universities founded within a given century, beginning with the 12th century and including the 15th century.

Your graph must cover the entire paper and should be colorful as well as accurate. Be careful to title the graph and label by centuries and number of universities.

LESSON TWO

EARNING A DEGREE FROM A MEDIEVAL UNIVERSITY

A. Objectives

1. To listen to the student's letter and relate the author's problems to those of a modern student.

2. To examine drawings of institutions of learning and draw inferences about the curriculum and educational methods of the period.

3. To analyze a medieval student's poem, to answer questions on the verse, and to write a poem.

B. Lesson Activities (One Day)

1. In keeping with your role as the instructor introduced in Lesson One, welcome students back to the University of Paris.

   a. Collect the homework assignments.

   b. Explain to students that you will be reading a medieval student's letter, and that they should listen carefully to the letter because they may share some of the author's difficulties.

2. Read the following letter, "Send Money," and have a classroom discussion. The following questions are suggested.

   a. What are the student's problems?

   b. How has he spent his money?

   c. How is this student like a 20th-century university

student?

d. What items on the spider diagram would explain his need for money? (Use a red pen to underline the student's answers when they appear on the spider.)

"I Send You Words of Greeting and of Money"
(Primary Source)

This letter is the familiar one of the student writing home for more money to meet "necessary" expenses.

"Well-beloved father, I have not a penny, nor can I get any save through you, for all things at the University are so dear: nor can I study in my code of Digest, for they are all tattered. Moreover, I owe ten crowns in dues to the Provost, and can find no man to lend them to me; I send you words of greeting and of money.

The Student hath need of many things if he will profit here; his father and his kin must needs supply him freely, that he be not compelled to pawn his books, but have ready money in his purse, with gowns and furs and decent clothing, or he will be damned for a beggar; wherefore, that men may not take me for a beast, I send you words of greeting and of money.

Wines are dear, and hostels, and other good things; I owe in every street, and am hard bested to free myself from such snares. Dear father, deign to help me! I fear to be excommunicated; already have I been cited, and there is not even a dry bone in my larder. If I find not the money before this feast of Easter, the church door will be shut in my face: wherefore grant my supplications, for I send you word of greetings and money.

L'Envoy

Well-beloved father, to ease my debts contracted at the tavern, at the baker's, with the doctor I send you words of greeting and of money."

Source: Deschamps, Eustace, Balade, taken from the *Societé des Anciens Textes Francais*, (T. viii, p. 96) copyright 1876. Quoted in Coulton, C.G., *Life in the Middle Ages*, Vol. III, p. 113, Cambridge University Press, 1954.

3. Distribute **WORKSHEET II**, before giving the following mini-lecture.

Mini Lecture One:

Let's look at some pictures to see how money for education was spent (refer to **WORKSHEET II**). As we look at the pictures, I am going to use a medieval teaching method of question and answer combined with lecture. Students of the Middle Ages would respond to questioning and would take notes on wax tablets. The wax was colored green or black so that they could more easily read the words that they incised into the wax with a stylus. Since you haven't a wax tablet you'll have to write your notes on paper. You must listen carefully for I'm going to ask the question only once. I will give you time to think and record your answers. Look at the ***Figure One***.

Questions for Figure One

1. What are the students doing?
   (Listening, talking, sleeping, etc.)

2. How is this class different than yours?
   (Boys only—ages vary from 14 and up, etc.)

3. How many of the students have books?
   (twelve)

4. Why doesn't each student have a book?
(Books were hand-written and very expensive)

5. How do the students learn?
(Lecture, oral review, disputation, etc.)

6. How are they dressed?
(In academic gowns, which we use today for graduation)

Look at *Figure Two*. The student is saying "I wish to study, dear master." How does this picture compare and contrast with *Figure One*? (Boys are younger, seven to fourteen years; no gowns; strict discipline; probably a cathedral school because of the crosses on the towers.)

The cathedral schools equate to our grade schools. They were connected to the church and were an outgrowth of the educational traditions of the monasteries. In the late 8th century Charlemagne encouraged this system when he wrote to the clergy of his kingdom, reminding them of their duty to provide an education for the members of their communities. The instructions in his letter did not reach fruition due to the Viking invasions. By 1179 Pope Alexander III enacted a decree requiring every cathedral to provide a master to teach the clerks of the Church and poor scholars without charge. Professionally educated men were needed for church and state service. Instruction was in Latin, the language of the Church. Where on our Spider does the message of this picture apply? (Educational preparation.)

Let's look at the third picture, *Figure Three*.

Questions for Figure Three

1. Where is the school located? Why? (In the city,

center of wealth, etc.)

2. How would you describe the student in this picture? (Happy, eager for knowledge, etc.)

3. Look at the woman. What is she holding? (Alphabet board and key to the tower.)

4. The things she holds are clues to her identity; name her. (Study, learning, knowledge, etc.)

5. The woman is taking the student to the tower of education. What do the levels of the tower represent? (cathedral school, B.A., M.A., Ph.D. , or the seven liberal arts.)

Universities were always located in cities. Although the university pictures (***Figures Two and Three***), show permanent buildings for instruction, at first the environment for learning was very flexible. Instruction was given in a rented room, church choir, street, etc. The students moved with their teacher (master). This could be from one city to another, causing economic distress for the city which the scholars abandoned. (For example: use a map to show the movement of students and teachers from Oxford to Cambridge which created a new university.)

The seven liberal arts curriculum was divided into the **trivium**; grammar (language and literature), rhetoric (composition and speech), and logic (reasoning); and the **quadrivium**; arithmetic, geometry, astronomy and music. M.A. degrees were granted in theology (as in the picture) law, philosophy and medicine. (Here you may wish to review great men of the Graeco-Roman world. Give the students the names of Aristotle, Euclid and Ptolemy. Have them match the man and his discipline.) Which legs on our Spider does this picture represent?

(Curriculum, campus, etc.)

Mini-Lecture Two:

Now we're going to compare the university to a guild. The degree program with its various steps and ranks is very reminiscent of another medieval system that we have studied. Who remembers the craft guild? Who would like to make the comparison? List on the board.

Craft Guild	University of Paris	U.S.A. Education
Apprentice (7-14)	Cathedral School (7-14)	Grade School (5-14)
Journeyman (14-20)	B.A. (14-17)	High School (14-18)
Master (20)	M.A. (17-20)	B.A. (18-21) M.A. (21-24)

The Ph.D. Doctorate (*Doctus*) is the degree beyond the Master's. In all cases Master's candidates produced a masterpiece: an object, oral exam or written thesis.

Why was it important to have a guild system for the University?

a. To maintain standards of education.
b. To license teachers.
c. Protection of and regulations for students and teachers.

Growing out of a need for regulations two other guild systems developed within medieval education: student guilds and teacher guilds. The student guilds were originally founded in Spain, Portugal, France, and Italy. In Salerno, Italy, which specialized in medicine, and in Bologna, Italy, which specialized in law, the international student body needed protection from unfair city laws. However, they could not get help from their teachers

who had taken sides with the city against the students. In order to solve their problem, they banded together into a *universitas* (a term in Latin meaning "all" and a term freely used for the members of a guild or social unit), thereby gaining strength within the town and school through collective action. Through their guild the students exercised a strong influence over their living arrangements in the city, the curriculum of the school, and their teachers. The students paid the teachers and could even fine them. The teachers, however, maintained control over the awarding of degrees, a power which obviously made the students think twice before any rash action. The student guilds lasted until the late 14th century at which point teachers were salaried and not dependent on direct payment from the students.

By contrast, in England, in the Holy Roman Empire, and at the University of Paris, teacher guilds were formed to protect students from the town and from incompetent teachers through a process of papal and state certification.

12. **Homework Assignment:** Give the following instructions for the assignment. Maintain your role as university instructor.

    "Here at the University of Paris I am a member of the teacher guild. As your instructor I have a lesson for you to do this evening. I want you to analyze another picture but this time it is a word picture, a poem **(DOCUMENT C)** *that was sung by students in taverns for money. This poem has been set to music by the modern composer Carl Orff and he calls his work, Carmina Burana. Please listen to the music as you begin your homework."* (Play tape or record which can be purchased in the classical section of local record stores or borrowed from many libraries. Pass out **WORKSHEET III** and have students complete the assignment.)

STUDENT RESOURCE: WORKSHEET II

Figure One: Henricus de Alemania. Courtesy Bettmann Archives

Figure Two: The Palace of the Liberal Arts, Warder Collection. Reproduced as printed in Western Civilizations: Their History and Their Culture, Vol. 1, 10 Ed.

STUDENT RESOURCE: WORKSHEET II

Figure Three: Master with Grammar Students. Bildarchivd Ost National Bibliothek.

STUDENT RESOURCE: DOCUMENT C

FORTUNE, EMPRESS OF THE WORLD

O Fortune,
variable
as the moon,
always dost thou
wax and wane.
Detestable life,
first dost thou mistreat us,
and then, whimsically,
thou heedest our desires.
As the sun melts the ice,
so dost thou dissolve
both poverty and power.

Monstrous
and empty fate,
thou, turning wheel,
art mean,
voiding
good health at thy will.
Veiled
in obscurity,
thou dost attack
me also.
To thy cruel pleasure
I bare my back.

Thou dost
withdraw
my health and virtue,
thou dost
threaten
my emotion and weakness with torture.
At this hour,
therefore, let us
pluck the strings without delay.
Let us mourn
together,
for fate crushes the brave.

I lament Fortune's blows
with weeping eyes,
for she extorts from me
her gifts,
now pregnant
and prodigal,
now learn
and hear.

Once was I seated
on Fortune's throne,
crowned with a garland
of prosperity.
In the bloom
of my felicity
I was struck down
and robbed of all my glory.

At the turn of Fortune's wheel,
one is deposed,
another is lifted on high
to enjoy a brief felicity.
Uneasy sits the king—
let him beware his ruin,
for beneath the axle of the wheel
we read the name of Hecuba.

Associated Music Publishers, Inc. New York, 1953.

STUDENT RESOURCE: WORKSHEET III

1. Answer the questions below:

   a. To what things does the student compare fortune? (Use the first verse only)

   b. What are the characteristics of fortune?

   c. Why is fortune referred to as a wheel?

   d. Why is fortune called the Empress of the world?

2. Write your own song or poem about fortune. You may use modern symbolism.

MEDIEVAL SCHOLARS: APPLYING THEIR SCHOLARSHIP TO OUR WORLD

A. Objectives

1. To identify with great scholars of the Middle Ages.

2. To apply the teaching methods of Abelard and Aquinas to a modern issue.

3. To assess the importance of the medieval university relative to its own time period and to the present.

B. Lesson Activities

1. Welcome students back again in your role as instructor.

   "Welcome again to the University of Paris. I hope that you were diligent last night and did your homework, for if you ever wish to become a master there is no other way except that of hard work. Please pass your paper forward."

2. You might want to do a quick review of the student and teacher guilds within the university as well as the instruction needed and steps required to become a master.

Mini-Lecture

As I'm sure you know your Master's degree is a statement of competence in your subject area and gives you a license to teach. I know that many of you have no desire to teach and will make your way in the world by working for crown or Church as lawyers, notaries and the like. Additionally, since all of us who teach are clerics (explain that all students were in lower clerical orders and en-

joyed benefit of clergy, although not all became ordained as a priest) or clergy perhaps it is the obligations of priesthood which dissuade you from a career in academia. It is true that the greatest scholars of Paris in the 12th- and 13th-centuries were men of religion. One, who became a Benedictine abbot, was Peter Abelard and the other, a Dominican priest, was Thomas Aquinas.

Peter Abelard (1079-1142)

Peter Abelard was a renowned philosopher and theologian. From his autobiography we know that he was born in Pallet, Britanny near Nantes in 1079 (Locate on the classroom map. See **DOCUMENT D**). His father, Berengarius, was an educated soldier and his plan was to provide similar training and careers for his four sons. However, as Peter Abelard's (referred to as Abelard from now on) education progressed he was determined to become a scholar. He renounced his rights of primogeniture (who remembers what the term means?) and began the life of a student wandering from province to province seeking out masters of logic. He arrived in Paris and in a short time Abelard, according to his own account, had outstripped his masters intellectually and because Abelard questioned and debated with everyone, he made enemies among the faculty and students.

In about 1102, at age 23, Abelard opened his own school in Melun where he was a great success. By 1113 Abelard was teaching two disciplines, philosophy and theology, at the Cathedral School of Paris and at his own school at Mont Saint Geneviève. At both institutions his lectures were packed with students. (What did that mean for Abelard?)

It was then that Fulbert Canon at Notre Dame invited Abelard to live with him and his niece, Heloise. Abelard

was to be the beautiful and talented girl's tutor (girls of the upper and middle classes were educated at home). Their relationship evolved into a love affair which resulted in a son, Astrolabe (a common name of the period). Against Heloise's better judgment (she thought Abelard's career would suffer), they were secretly married but did not live together. (Note: Abelard was still in lower clerical orders and hence could marry). Their marriage did not remain secret and Abelard, fearing for Heloise's safety, placed her in a convent. Fulbert, her father, took this action as Abelard's having grown tired of Heloise and ridding himself of her. This Fulbert saw as an insult to his family and it was then that Fulbert plotted against Abelard. He hired some thugs who late one night broke into Abelard's room and castrated him (you might wish to read Abelard's accounts of this event. See "The Story of My Adversities.") After this Heloise became a nun at Argenteuil and Abelard became a monk at St. Denis; but Abelard, the intellectual genius, found no peace in the monastic life. From 1132 until 1141 he was back teaching in Paris and drawing crowds of students. His enemies in the teaching profession, working in concert, had him charged and condemned of heresy. In 1142, at age 63, Abelard began a journey to Rome to appeal to the Pope. By the time he had reached Cluny (show the location on the map) he could go no further and he died there.

Abelard's combination of logic and theology led to the development of Scholasticism. He was important because of the method of teaching which he developed as seen in his work <u>*Sic et Non*</u> (Yes and No). In the book, Abelard set out a series of theological questions and after each one he listed from the Bible, the Church Fathers, and council documents, a series of apparently contradictory statements. His purpose in comparing these teachings was not to bring about division in the Church or to provide solutions to the questions. His intent was to

show that relying on authority alone could not provide certain knowledge, but rather critical comparison and study could provide a means of resolution.

Abelard was limited in his studies in that he could draw from only a few works of Aristotle on logic (Who was Aristotle? Why didn't Abelard use the complete works of Aristotle? Accept student answers.) However, by the 13th century the writings of Aristotle were available to one of the greatest scholastics, the theologian and philosopher Thomas Aquinas.

Thomas Aquinas (1225-1274)

Thomas was born in the family castle in Roccasecca in the Kingdom of Sicily between Rome and Naples (locate on the map). His father, Landolfo of Aquino, was a civil official and soldier in the employ of Frederick II. Thomas was the youngest of Landolfo and Theodora's sons and they planned for him a career in the Church. At age 6, Thomas was sent to the Benedictines at Monte Cassino (locate on the map). Here he was given instruction in Latin grammar and biblical and patristic studies. When Thomas was 14 his abbot sent him to the University of Naples where for 5 years Thomas studied the seven liberal arts. While in Naples Thomas became attracted to the Dominican way of life and was accepted into the mendicant order. He was 19 at the time he entered the Dominican monastery. At their first opportunity, his family abducted him and held him captive for a year in the family castle. After a year his mother, Theodora (his father had died in 1243) realizing she couldn't alter Thomas' decision, allowed him to return to the Dominicans at Naples. The Order sent him to Paris to study under Albertus Magnus. (From his name what do you know about Albert?) While in Paris, Thomas acquired the nickname "The Dumb-Ox". (Why was he called that?

Because he was somewhat absent-minded, slow moving, fat and serious.) However, his nickname did not hamper his academic advancement and when Albertus moved to Cologne (see map) to open a new school he took Thomas, then 23, with him as his bachelor (teaching assistant). While at Cologne Thomas was ordained a priest. In 1252 Albertus recommended Thomas for the doctorate at Paris. Thomas returned to St. James in Paris where he taught and in four years was given his license to teach theology at the University of Paris. At the University his lectures on the Bible were from an Aristotelian philosophical perspective. Thomas' teaching day began with a three hour lecture from 6 A.M. to 9 A.M. and in the afternoon he would meet again with his class to resolve questions arising from the lecture.

Thomas was called back to Italy in 1259 as the Order needed him to work with the young men who had entered the Dominican Order. For the next nine years Thomas taught at various universities in Italy. It was during this time that he began work on the ***Summa Theologiae*** and the commentaries on Aristotle.

In 1269 Thomas was again teaching at the University of Paris and this time in an environment that was less than friendly. Traditional teachers attacked Thomas' use of Aristotle in the teaching of theology. In spite of this unpleasantness Thomas continued to work on the ***Summa*** and his major contributions to the theological discipline were made during this period.

Thomas left Paris in 1272 as he had been commissioned by the Order to establish a new house of study at Naples. Here he led a rigorous academic life which consisted of lectures, disputations and writing but in 1273 all this stopped abruptly. During Mass on St. Nicholas Day (December 6) he had a spiritual vision which resulted in

the termination of his academic pursuits. Within a year and while on his way to the Council of Lyon (1274) Thomas died. He was canonized in 1323 not only for his work with doctrine but also because of the holiness of his life. In 1567 Thomas was named a Doctor of the Church (meaning that he was recognized as one of the great teachers of the Church) and is known by the title "The Angelic Doctor."

Thomas is best known for his work ***Summa Theologiae*** in which he used Abelard's method of questioning but brought the technique one step further, for Thomas arrived at answers to the questions. Each question using the "Thomistic" method is dealt with in four steps: the arguments against, the arguments for, the formal judgment, and an explanation of each of the arguments against. The ***Summa*** is an enormous compendium of subjects, from God, Angels, Creation, Mankind, Christ, to morality and such areas of Christian doctrine as the Sacraments. Thomas also incorporated the philosophies of the Greeks, Arabs, and Jews into his theology. Thomas sought to prove that what is accepted on faith is not contrary to reason and in fact some truths about God can be known by reason alone.

3. Say to students: *"After hearing a little about these two great men of medieval scholasticism, let's see how good you are at determining what they might have thought."* Have students read the quotations (**DOCUMENT E**) on an overhead projector. *"As you read each quotation make a speculation as to its author. Record your guesses by name and number in the margin of your notes. What in each quotation clued you to your choice?"* Tally the student's selections on the board."

4. Use the scholastic method to discuss issues which have been matters of debate for centuries. Have

students get into their work groups. Hand out **WORKSHEET IV** and explain that they are to use a Thomistic approach to the question as they fill in the blanks. Fill in the issue to be discussed. You might wish to develop a separate question for each group. If you want more structure in the discussion which follows, use only one question. Possible issue questions are:

a. Is the death penalty permissible?

b. Is suicide permissible?

c. Is war permissible?

d. Is stealing permissible?

5. Allow 10 minutes to complete the assignment and then discuss the question as a class. Collect and grade **WORKSHEET IV**.

C. Evaluating the Unit

How does what we have learned about medieval education and universities apply to the present? Discuss.

a. Education reflects the needs and values of the society.

b. Education and educational systems have changed over time.

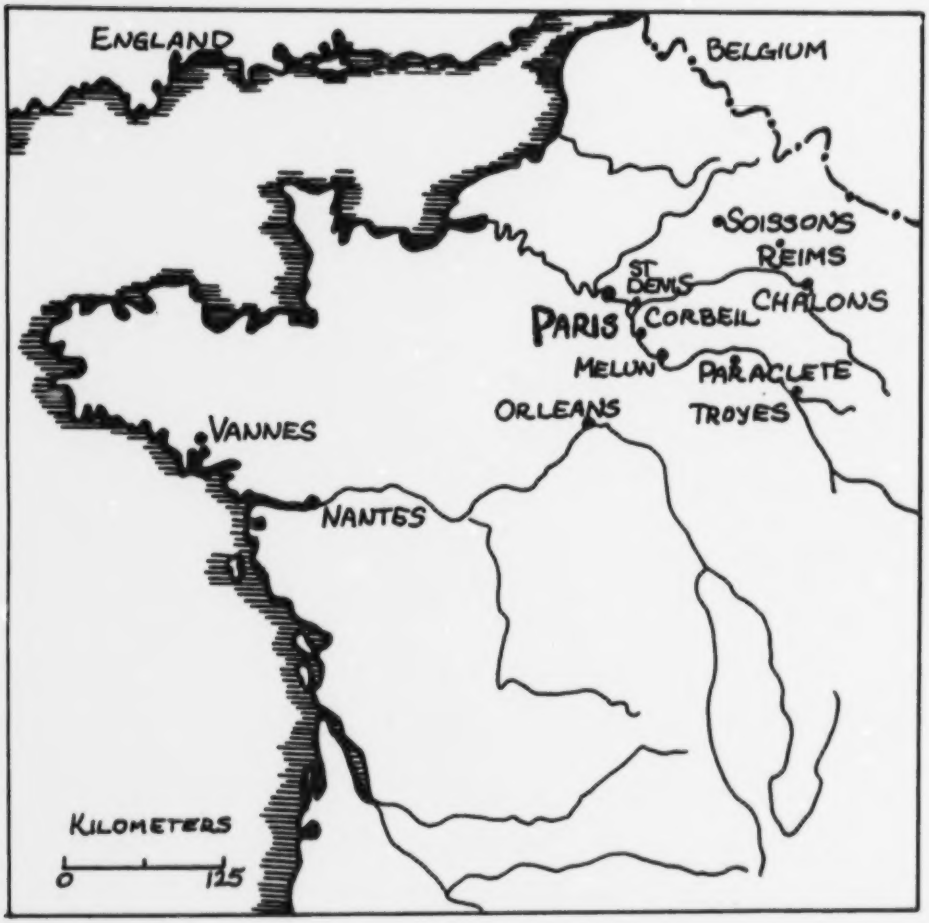
c. Educational systems require and maintain academic and social standards for the students, instructors, and institution.

d. Our modern academic system has its roots in the schools of the Middle Ages.

e. Modern thought is an outgrowth of medieval educational practice.

STUDENT RESOURCE: DOCUMENT D

MAP OF ABELARD'S TRAVELS



STUDENT RESOURCE: DOCUMENT E

QUOTATIONS

Numbers 1-5 are from Abelard and 6-10 are from Aquinas

1. "I must understand in order that I may believe."

2. "I would not be a philospher if this were to separate me from Christ."

3. "To bring home a wife is not meritorious for salvation, but it is allowed for salvation's sake because of incontinence."

4. "By doubting we come to questioning, and by questioning we perceive the truth."

5. "God in His goodness claimed me for Himself, a humbled man instead of one most proud and forgetful of the grace he had received."

6. "My intended purpose is to show, within the limits of my capacity, the truth that the Catholic faith professes by means of the refutation of the errors opposed to it."

7. "All that I have written seems to me like so much straw compared to what I have seen and what has been revealed to me."

8. "Happiness is to be gained by means of certain acts, we must as a consequence consider human acts in order to know by what acts we may obtain happiness...."

9. "Every agent (person) acts either by nature or by intellect."

10. "Playful actions are sometimes an end, when one plays for the mere pleasure of play; and sometimes they are for an end, as when we play that afterwards we may study better."

THOMISTIC METHOD

Select the issue to be discussed:

1. List arguments against:

2. List arguments for:

3. Make a formal judgement. Thomas would expect one opinion. If however, your group is not in agreement, list all ideas.

4. Give an explanation for each of the arguments against.

SUPPLEMENTARY TEACHER RESOURCES

I. Charlemagne's letter on Education
II. Cathedral Schools
III. Statutes of Robert de Courcon for Paris, 1215
IV. Statutes of Gregory IX for the University of paris
V. The *"Jus Ubique Docendi"*
VI. Lecturing in the Medieval Universities
VII. Privilege of Frederick I for the Students, 1158
VIII. Privilege of Philip Augustus in Favor of the Students at Paris 1200

These documents are for the instructor and can be used for teacher background or as supplementary student resources.

TEACHER RESOURCE: DOCUMENT I

CHARLEMAGNE'S LETTER ON EDUCATION
(Primary Source)

[This document reveals the focus of learning during Charlemagne's reign: to learn Latin well enough to read and study religious texts. This era was much different than that of the universities, where training in professions was developed.]

We, Charles, by the grace of God King of the Franks and Lombards and Patrician of the Romans, send loving greeting to you, Abbot Baugulf, and to all the congregation and to our loyal teachers who are entrusted to you, in the name of Almighty God.

Be it known to you, whose devotion is pleasing to God, that we and our loyal servants have considered it profitable that the bishoprics and monasteries committed by Christ's favour to our guidance should, in addition to following the monastic way of life and living together under a holy Rule, offer earnest instruction in the study of literature to those who, by the gift of God, are capable of learning, according to the capacity of each of them. Observing a Rule imparts order and grace to honourable conduct, and perseverance in teaching and learning does the same for connected speech: so that those who are eager to please God by rightly living may not neglect to please him by speaking correctly. For it is written: "Either by your words shall you be justified, or by your words shall you be condemned." It may be better to do well than to know: but knowledge comes before action. So every man must learn about the thing he wants to accomplish: that the mind may know more fully what it ought to do and the tongue run on in praise of Almighty God without stumbling in errors. All men must avoid errors: how much more then, must they be shunned, as far as possible, by those who were chosen for the sole purpose of specially serving the truth. In recent years we have frequently received letters from certain monasteries informing us how the brethren who lived there were fighting for us with their holy and pious prayers; and we have noticed that in most of these writings there were proper sentiments but uncouth expressions—because of failure to learn, the uninstructed tongue could only faultily express what devout piety was faithfully dictating to the mind. Hence we began to fear that, there being too little skill in writing, there might also be far too little

wisdom in understanding the holy Scriptures. And we all know that, though verbal errors are dangerous, errors of thought are much more so. Therefore we exhort you, not only not to neglect the study of letters, but also to strive to learn, with efforts that are humble but pleasing to God, to penetrate more easily and correctly the mysteries of the holy Scriptures. Since metaphors, figures of speech and other similar things are found in the sacred pages, there is no doubt that everyone who reads them will understand the spiritual meaning more rapidly if he is first more fully instructed in the craft of letters. Let men be chosen for this work who have the will and ability to learn and the desire to instruct others. And let this be done with a zeal as great as the earnestness with which we command it. We wish you, as befits soldiers of the Church, to be devout in thought and erudite in speech, chaste in your strict conduct and learned in your eloquence, so that if anyone seeks to see you out of reverence for the Lord or because of your noble and holy life, he may both be edified by your appearance and enlightened by the wisdom he perceives in your reading and singing, and may go home joyfully rendering thanks to Almighty God.

If you wish to enjoy our favour, do not fail to send copies of this letter to all your suffragans and fellow bishops and to all the monasteries.

Charlemagne's Epistola de Litteris Colendis, late eighth century: M. G. H., Cap., I, 79. Reprinted as published in *Sources for the History of Medieval Europe From the Mid-Eighth to the Mid-Thirteenth Century*, by Brian Pullan, copyright 1966, with the kind permission of the copyright owner, Basil Blackwell, Oxford.

TEACHER RESOURCE: DOCUMENT II

CATHEDRAL SCHOOLS
(Primary Source)

The third Lateran Council, which met in 1179, under Pope Alexander III, enacted a decree requiring every cathedral to provide free instruction for clerks of the Church and poor scholars generally.

> ***Since the church of God, like a loving mother, is bound to provide for the needy both the things which concern the maintenance of the body and which tend to the profit of souls, in order that the poor, who cannot be assisted by their parents' means, may not be deprived of the opportunity of reading and proficiency, in every cathedral church a competent benefice shall be bestowed upon a master who shall teach the clerks of the same church and poor scholars freely, so that both the necessities of the teacher shall be relieved and the way to learning laid open for the learners.***
>
> ***In other churches, too, or monasteries, if anything shall have been in times past assigned for this purpose, it shall be restored.***
>
> ***For a licence to teach no one shall exact money, even if on pretence of any custom he ask anything from those who teach, nor when a licence is asked shall he prevent any one, who is fit, from teaching. Whoever presumes to contravene this shall be put out from any ecclesiastical benefice.***
>
> ***For it seems to be right that none should have the fruits of his labour in the church of God, who in the greediness of his mind, by selling a licence to teach, endeavours to prevent the proficiency of churchmen.***

Reprinted as published in *Historical Selections*, by Hutton Webster, copyright 1929, with the kind permission of the copyright owner, D.C. Heath and Company, 1929.

TEACHER RESOURCE: DOCUMENT III

STATUTES OF ROBERT DE COURCON FOR PARIS. 1215.
(Primary Source)

Chart. Univ. Paris. I, No. 20, p. 78. Latin.

R., servant of the cross of Christ, by the divine mercy cardinal priest with the title of St. Stephen in Monte Celio and legate of the apostolic seat, to all the masters and scholars at Paris—eternal safety in the Lord

Let all know, that having been especially commanded by the lord pope to devote our energy effectively to the betterment of the condition of the students at Paris, and wishing by the advice of good men to provide for the tranquility of the students in the future, we have ordered and prescribed the following rules:

No one is to lecture at Paris in arts before he is twenty years old. He is to listen in arts at least six years, before he begins to lecture. He is to promise that he will lecture for at least two years, unless he is prevented by some good reason, which he ought to prove either in public or before the examiners. He must not be smirched by any infamy. When he is ready to lecture, each one is to be examined according to the form contained in the letter of lord P. bishop of Paris (in which is contained the peace established between the chancellor and the students by the judges appointed by the lord pope, approved and confirmed namely by the bishop and deacon of Troyes and by P. the bishop, and J. the chancellor of Paris).

The treatises of Aristotle on logic, both the old and the new, are to be read in the schools in the regular and not in the extraordinary courses. The two Priscians, or at least the second, are also to be read in the schools in the regular courses. On the feast-days nothing is to be read except philosophy, rhetoric, quadrivialia, the Barbarism, the Ethics, if one so chooses, and the fourth book of the Topics. The books of Aristotle on Metaphysics or Natural Philosophy, or the abridgements of these works, are not to be read, nor "the doctrine " of master David de Dinant, of the heretic Almaric, or of Maurice of Spain.

In the inceptions and meetings of the masters and in the confutations or arguments of the boys or youths there are to be no festivities. But they may call in some friends or associates, but only a few. We also advise that donations of garments and other things be made, as is customary or even to a greater extent,

and especially to the poor. No master lecturing in arts is to wear anything except a cope, round and black and reaching to the heels—at least, when it is new. But he may well wear a pallium. He is not to wear under the round cope embroidered shoes and never any with long bands.

If any one of the students in arts or theology dies, half of the masters of arts are to got the funeral, and the other half to the next funeral. They are not to withdraw until the burial is completed, unless they have some good reason. If any master of arts or theology dies, all the masters are to be present at the vigils, each one is to read the psalter or have it read. Each one is to remain in the church, where the vigils are celebrated, until midnight or later, unless prevented by some good reason. On the day when the master is buried, no one is to lecture or dispute.

We fully confirm to them the meadow of St. Germain in the condition in which it was adjudged to them.

Each master is to have jurisdiction over his scholars. No one is to receive either schools or a house without the consent of the occupant, if he is able to obtain it. No one is to receive a license from the chancellor or any one else through a gift of money, or furnishing a pledge or making an agreement. Also, the masters and students can make among themselves or with others agreements and regulations, confirmed by a pledge, penalty or oath, about the following matters: namely, if a student is killed, mutilated or receives some outrageous injury and if justice is not done; for taxing the rent of Hospitia; concerning the dress, burial, lectures and disputations; in such a manner, however, that the university is not scattered nor destroyed on this account.

We decide concerning the theologians, that no one shall lecture at Paris before he is thirty-five years old, and not unless he has studies at least eight years, and has heard the books faithfully and in the schools. He is to listen in theology for five years, before he reads his own lectures in public. No one of them is to lecture before the third hour on the days when the masters lecture. No one is to be received at Paris for the important lectures or sermons unless he is of approved character and learning. There is to be no student at Paris who does not have a regular master.

In order moreover that these may be inviolably observed, all who presume

contumaciously to violate these our statutes, unless they take care, within fifteen days from the date of the transgression, to correct their presumption in the presence of the university of masters and scholars, or in the presence of some appointed by the university, by the authority of the legation with which we are entrusted, we bind with the bond of excommunication.

Done in the year of grace 1215, in the month of August.

Reprinted as published in *Translations and Reprints from the Original Sources of European History*, Vol. II, No. 3. 1897.

TEACHER RESOURCE: DOCUMENT IV

STATUTES OF GREGORY IX FOR THE UNIVERSITY OF PARIS
(Primary Source)

CHART. UNIV. PARIS. I, NO. 79, P. 1365. LATIN.

Gregory, the bishop, servant of the servants of God, to his beloved sons, all the masters and students at Paris—greeting and apostolic benediction.

....concerning the condition of the students and schools, we have decided that the following should be observed: each chancellor, appointed hereafter at Paris, at the time of his installation, in the presence of the bishop, or at the command of the latter in the chapter at Paris—two masters of the students having been summoned for this purpose and present in behalf of the university—shall swear that, in good faith, according to his conscience, he will not receive as professors of theology and canon law any but suitable men, at a suitable place and time, according to the condition of the city and the honor and glory of those branches of learning; and he will reject all who are unworthy without respect to persons or nations. Before licensing any one, during three months, dating from the time when the license is requested, the chancellor shall make diligent inquiries of all the masters of theology present in the city, and of all other honest and learned men through whom the truth can be ascertained, concerning the life knowledge, capacity, purpose, prospects and other qualities needful in such persons; and after the inquiries, in good faith and according to his conscience, he shall grant or deny the license to the candidate, as shall seem fitting and expedient. The masters of theology and canon law, when they begin to lecture, shall take a public oath that they will give true testimony on the above points. The chancellor shall also swear, that he will in no way reveal the advice of the masters, to their injury; the liberty and privileges being maintained in their full vigor for the canons at Paris, as they were in the beginning. Moreover, the chancellor shall promise to examine in good faith the masters in medicine and arts and in the other branches, to admit only the worthy and to reject the unworthy.

In other matters, because confusion easily creeps in where there is no order, we grant to you the right of making constitutions and ordinances regulating the manner and time of lectures and disputations, the costume to be worn, the burial of the dead; and also concerning the bachelors, who are to lecture and at what hours, and on what they are to lecture; and concerning the prices of the lodgings

or the interdiction of the same; and concerning a fit punishment for those who violate your constitutions or ordinances, by exclusion from your society. And if, perchance, the assessment of the lodgings is taken from you, or anything else is lacking, or an injury or outrageous damage, such as death or the mutilation of a limb, is inflicted on one of you, unless through a suitable admonition satisfaction is rendered within fifteen days, you may suspend your lectures until you have received full satisfaction. And if it happens that any one of you is unlawfully imprisoned, unless the injury ceases on a remonstrance from you, you may, if you judge it expedient, suspend your lectures immediately.

We command, moreover, that the bishop of Paris shall so chastise the excesses of the guilty, that the honor of the student shall be preserved and evil deeds shall not remain unpunished. But in no way shall the innocent be seized on account of the guilty; may rather, if a probable suspicion arises against any one, he shall be detained honorably and on giving suitable bail he shall be freed, without any exactions from the jailors. But if, perchance, such a crime has been committed that imprisonment is necessary, the bishop shall detain the criminal in his prison. The chancellor is forbidden to keep him in his prison. We also forbid holding a student for a debt contracted by another, since this is interdicted by canonical and legitimate sanctions. Neither the bishop, nor officials nor the chancellor shall exact a pecuniary penalty for removing an excommunication or any other censure of any kind. Nor shall the chancellor demand from the masters who are licensed an oath, or obedience, or any pledge; nor shall he receive any emolument or promise for granting a license, but be content with the above-mentioned oath.

Also, the vacation in summer is not to exceed one month, and the bachelors, if they wish, can continue their lectures in vacation time. Moreover, we prohibit more expressly the students from carrying weapons in the city, and university from protecting those who disturb the peace and study. And those who call themselves students, but do not frequent the schools, or acknowledge any master, are in no way to enjoy the liberties of the students.

Moreover, we order that the masters in arts shall always read one lecture on Priscian, and one book after the other in the regular courses. Those books on natural philosophy which for a certain reason were prohibited in a provincial council, are not to be used at Paris until they have been examined and purged of

all suspicion of error. The masters and students in theology shall strive to exercise themselves laudably in the branch which they profess; they shall not show themselves philosophers, but they shall strive to become God's learned. And they shall not speak in the language of the people, confounding the sacred language with the profane. In the schools they shall dispute only on such questions as can be determined by theological books and the writings of the holy fathers. [i.e. Latin]....

Truly, because the masters and students, who harassed by damages and injuries, have taken a mutual oath to depart from Paris and have broken up the school, have seemed to be waging a contest not so much for their own benefit as for the common good; we, consulting the needs and advantages of the whole church, wish and command that after the privileges have been granted to the masters and students by our most dearly beloved son in Christ, the illustrious king of the French, and amends have been paid by the malefactors, they shall study at Paris and shall not be marked by any infamy or irregularity on account of their staying away or return.

It is not lawful for any man whatever to infringe this deed of our provision, constitution, concession, prohibition and inhibition or to act contrary to it, from rash presumption. If any one, however, should dare to attempt this, let him know that he incurs the wrath of almighty God and of the blessed Peter and Paul, his apostles.

Given at the Lateran, on the Ides of April, in the fifth year of our pontificate.

Reprinted as published in *Translations and Reprints from the Original Sources of European History*, Vol. II, No. 3. Copyright 1897.

TEACHER RESOURCE: DOCUMENT V

THE *"JUS UBIQUE DOCENDI"*
(Primary Source)

Masters and Doctors of Paris, Bologna, and Oxford, the three leading universities, were early recognized as qualified to teach outside the dioceses for which their degrees had been originally granted. Other universities, desiring equal prestige in this respect, obtained from the pope or Holy Roman Emperor bulls which authorized them to grant "the right of teaching everywhere." The privilege thus came to be regarded as the essence of a studium generale, as officially marking the rank of a school as a place of higher education. Even Paris formally received it by a bull of Nicholas IV in 1292.

> ***Desiring, therefore, that the students in the field of knowledge in the city of Paris, may be stimulated to strive for the reward of a Mastership, and may be able to instruct, in the Faculties in which they have deserved to be adorned with a Master's chair, all those who come from all sides,— we decree, by this present letter, that whoever of our University in the aforesaid city shall have been examined and approved by those through whom, under Apostolic authority, the right to lecture is customarily bestowed on licentiates in said faculties, according to the custom heretofore observed there,—and who shall have from them license in the Faculty of Theology, or Canon Law, or Medicine, or the Liberal Arts,— shall thenceforward have authority to teach everywhere outside of the aforesaid city, free from examination or test, either public or private, or any other new regulation as to lecturing or teaching. Nor shall he be prohibited by anyone, all other customs and statutes to the contrary notwithstanding; and whether he wishes to lecture or not in the Faculties referred to, he shall nevertheless be regarded as a Doctor.***

Reprinted as published in *Historical Selections*, by Hutton Webster, copyright 1929, with the kind permission of the copyright owner, D.C. Heath and Company.

TEACHER RESOURCE: DOCUMENT VI

LECTURING IN THE MEDIEVAL UNIVERSITIES
(Primary Source)

We have decreed also that all Doctors actually lecturing must read the glosses immediately after reading the chapter or the law, unless the continuity of the chapters or of the laws requires otherwise, taking the burden in this matter on their own consciences in accordance with the oath they have taken. Nor, with regard to those things that are not to be read, must they yield to the clamor of the scholars. Furthermore we decree that Doctors, lecturing ordinarily or extraordinarily, must come to the sections assigned de novo, according to the regulations below. And we decree, as to the close observance by them of the passages, that any Doctor, in his ordinary lecturing in Canon or Civil Law, must deposit, fifteen days before the Feast of Saint Michael, twenty-five Bologna pounds with one of the treasurers whom the rectors have appointed; which treasurer shall promise to give said money to the rectors, or the general beadle in their name, all at once or in separate amounts, as he shall be required by them or by him.

The form, moreover, to be observed by the Doctors as to the sections is this: Let the division of the book into sections (puncta) be determined, and then let him be notified. (If any Doctor fails to reach any section on the specified date he shall be fined five pounds, and for a third and each succeeding violation of the rule, ten pounds.) And if the twenty-five pounds are exhausted, he must deposit in said place a second twenty-five pounds; and the second deposit must be made within eight days from the time when the first was exhausted....

We decree also that no Doctor shall hereafter exceed one section in one lecture. And if the contrary be done by any one he shall be charged with perjury and punished to the extent of three pounds, to be taken from the money deposited for the purpose; and as often as the violation occurs, so often shall the penalty be inflicted, so long as the statute is in force; and the Rector also must exact it.

We add that at the end of a section the Doctors must announce to the scholars at what section they are to begin afterwards, and they shall be obliged to follow that section which they have begun, even to the end of the section. But if by chance, after due weight is given to the glosses or text, it seems useful to transfer a part of the lecture to another section, he shall be obliged in his preceding lecture to announce that to the scholars, so that those who wish may make provision

before-hand; under penalty of five Bologna shillings for each occasion for the Doctor who does to the contrary.

We order this statute to be published in each school at the beginning of the term....

Since topics not read by the Doctors are completely neglected and consequently are not known to the scholars, we have decreed that no Doctor shall omit from his sections any chapter, decretal, law, or paragraph. If he does this he shall be obliged to read it within the following section. We have also decreed that no decretal or decree or law or difficult paragraph shall be reserved to be read at the end of the lecture if, through such reservation, promptness of exit the sound of the appointed bell is likely to be prevented.

Scott, Jonathan F., et al. Readings in Medieval History. New York: F.S. Crofts & Co., 1933.

TEACHER RESOURCE: DOCUMENT VII

PRIVILEGE OF FREDERICK I. FOR THE STUDENTS. 1158.
(Primary Source)

MGH. LL. II. 114. LATIN.

After a careful consideration of this subject by the bishops, abbots, dukes, counts, judges, and other nobles of our sacred palace, we, from our piety, have granted this privilege to all scholars who travel for the sake of study, and especially, to the professors of divine and sacred laws, namely, that they may go in safety to the places in which the studies are carried on, both they themselves and their messengers, and may dwell there in security. For we think it fitting that, during good behaviour, those should enjoy our praise and protection, by whose learning the world is enlightened to the obedience of God and of us, his minsters and the life of the subjects is moulded; and by a certain special love we defend them from all injuries.

For who does not pity those who exile themselves through love for learning, who wear themselves out in poverty in place of riches, who expose their lives to all perils and often suffer bodily injury from the vilest men—this must be endured with vexation. Therefore, we declare by this general and ever to be valid law, that in the future no one shall be so rash as to venture to inflict any injury on scholars, or to occasion any loss to them on account of a debt owed by an inhabitant of their province—a thing which we have learned is sometimes done by an evil custom. And let it be known to the violators of this constitution, and also to those who shall at the time be the rulers of the places, that a four-fold resititution of property shall be exacted from all and that, the mark of infamy being affixed to them by the law itself, they shall lose their office forever.

Moreover, if any one shall presume to bring a suit against them on account of any business, the choice in this matter shall be given to the scholars, who may summon the accusers to appear before their professors or the bishop of the city, to whom we have given jurisdiction in this matter. But if, in sooth, the accuser shall attempt to drag the scholar before another judge, even if his cause is a very just one, he shall lose his suit for such an attempt.

We also order this law to be inserted among the imperial constitutions under the title, ne filius pro patre, etc.

Given at Roncaglia, in the year of our Lord 1158, in the month of November.

Reprinted as published in Translations and Reprints from the Original Sources of European History, Vol. II., No. 3, 1897.

TEACHER RESOURCE: DOCUMENT VIII

PRIVILEGE OF PHILIP AUGUSTUS IN FAVOR OF THE STUDENTS AT PARIS 1200.
(Primary Source)

CHART. UNIV. PRAIS. I, NO. I, P.59. LATIN.

...Also, concerning the safety of the students at Paris in the future, by the advice of our subjects we have ordained as follows: we will cause all the citizens of Paris to swear that if any one sees an injury done to any student by any layman, he will testify truthfully to this, nor will anyone withdraw in order not to see [the act]. And if it shall happen that any one strikes a student, except in self-defense, especially if he strikes the student with a weapon, a club or a stone, all laymen who see [the act] shall in good faith seize the malefactor or malefactors and deliver them to our judge; nor shall they withdraw in order not to see the act, or seize the malefactor, or testify to the truth. Also, whether the malefactor is seized in open crime or not, we will make a legal and full examination through clerks or laymen or certain lawful persons; and our count and our judges shall do the same. And if by a full examination we or our judges are able to learn that he who is accused, is guilty of the crime, then we or our judges shall immediately inflict a penalty, according to the quality and nature of the crime; notwithstanding the fact that the criminal may deny the deed and say that he is ready to defend himself in single combat, or to purge himself by the ordeal by water.

Also, neither our provost or our judges shall lay hands on a student for any offence whatever; nor shall they place him in our prison, unless such a crime has been committed by the student, that he ought to be arrested. And in that case, our judge shall arrest him on the spot, without striking him at all, unless he resists, and shall hand him over to the ecclesiastical judge, who ought to guard him in order to satisfy us and the one suffering the injury. And if a serious crime has been committed, our judge shall go or shall send to see what is done with the student. If, indeed, the student does not resist arrest and yet suffers any injury, we will exact satisfaction for it, according to the aforesaid examination and the aforesaid oath. Also our judges shall not lay hands on the chattels of the students at Paris for any crime whatever. But if it shall seem that these ought to be sequestrated, they shall be sequestrated and guarded after sequestration by the ecclesiastical judge, in order that whatever is judged legal by the church, may be done with the chattels. But if students are arrested by our count at such an hour that the ecclesiastical judge can not be found and be present at once, our provost shall cause the culprits to be guarded

in some student's house without any ill-treatment, as is said above, until they are delivered to the ecclesiastical judge.

Concerning the lay servants of the students, who do not owe to us burgensiam or residentiam, and do not live by traffic, and shall be as follows: neither we nor our judge shall lay hands on them unless they commit an open crime, for which we or our judge ought to arrest them. In accordance, truly, with the tenor of the privilege which we have granted to the students at Paris, we are not willing that the canons of Paris and their servants should be included in this privilege. But we wish the servants of the canons at Paris and the canons of the same city to have the same liberty which our predecessors ought to have granted to them and which we ought to. Also, on account of the above-mentioned conventions or on accounts of this charter, we shall not be liable to lawsuit except in our own courts.

In order, moreover, that these [decrees] may be kept more carefully and may be established forever by a fixed law, we have decided that our present provost and the people of Paris shall affirm by an oath, in the presence of the scholars, that they will carry out in good faith all the above-mentioned. And always in the future, whosoever receives from us the office of provost in Paris, among the other initiatory acts of his office, namely, on the first or second Sunday, in one of the churches of Paris,—after he has been summoned for the purpose,—shall affirm by an oath, publicly in the presence of the scholars, that he will keep in good faith all the above-mentioned. And that these decrees may be valid forever, we have ordered this document to be confirmed by the authority of our seal and by the characters of the royal name, signed below.

Done near Betisi in the 1200th year of the Incarnation of our Lord, in the 21st year of our reign, those being present in our palace whose names and signs are placed below.

The office of Seneschal vacant. Seal of Guy, the Cup-bearer, Seal of Matthew, theChamberlain. Seal of Drogo, the Constable. Done during a vacancy (monogram) in the Chancellorship.

Note: This privilege was granted after violence in Paris directed against the students, and is an outgrowth of the university's struggle to gain exemption from direct secular or ecclesiastical control. In addition note that the students' special status originates from the fact that they enjoyed clerical status and thus ecclesiastical protection (although most were only in lower orders and never became priests.)

Reprinted as published in *Translations and Reprints form the Original Sources of European History*, Vol. II, No. 3. 1897.

BIBLIOGRAPHY

1. Burns, Edward M., & Lerner, Robert E., & Meacham, Standish. *Western Civilization: Their History and Their Culture*, volume I, 10th Edition. New York: W. W. Norton, 1984. College textbook; an excellent teacher's reference.

2. Cobban, A.B. *The Medieval Universities Their Development and Organization*. London: Methuen and Co. Ltd., 1975. Good bibliography.

3. Coulton, G. G. *The Medieval Scene*. Cambridge, England: University Press, 1961. Interesting overview of the medieval world.

4. Dales, Richard C. *The Intellectual Life of Europe in the Middle Ages*. Washington, D. C.: University Press of America, 1980.

5. Haskins, Charles Homer. *The Rise of Universities*. Ithaca, New York: Cornell University Press, 1957. Excellent source.

6. Kibre, P. *The Nations in the Medieval Universities*. Cambridge, MA, 1948.

7. Laurie, S.S. *Lectures On the Rise and Early Constitution of Universities*. London: 1886. Good history of schooling from the Hellenistic age to the Middle Ages.

8. Leff, Gordon. *Paris and Oxford Universities in the 13th and 14th Centuries*. New York: 1968.

9. Leclercq, Jean. *The Love of Learning and the Desire for God: A Study of Monastic Culture*. New York: Fordham Univ. Press, 1982. An excellent study of pre-university medieval learning.

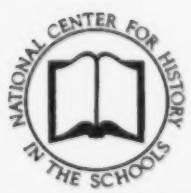
10. Muckle, Joseph T. *The Story of Abelard's Adversities*. Toronto, Canada: Pontifical Institute of Medieval Studies, 1982. Good translation with complete footnotes.

11. Rait, Robert S. *Life in the Medieval University*. Cambridge, England: University Press, 1918. Small readable book with many interesting anecdotes.

12. Rashdall, H. *The Universities of Europe in the Middle Ages* rev. ed., 3 vols. Oxford, 1936. Standard history of medieval universities.

13. Thorndike, L. *University Records and Life in the Middle Ages*. New York, 1949. Excellent collection of source materials.

14. Wieruszowski, H. *The Medieval University*. New York, 1966.



66